T[illegible]S AND SEASONS.

"Truth will prevail."

V[illegible] V. No. 8.] CITY OF NAUVOO, ILL. APRIL 15, 1844. [Whole No. 92.

HISTORY OF JOSEPH SMITH.

[(Continued.)

After this revelation was received, some conversation was had concerning revelations and language; I received the following

Revelation given November, 1831.

Behold, and hearken, O ye elders of my church, who have assembled yourselves together, whose prayers I have heard, and whose hearts I know, and whose desires have come up before me. Behold and lo, mine eyes are upon you; and the heavens and the earth are in mine hands, and the riches of eternity are mine to give. Ye endeavored to believe that ye should receive the blessing which was offered unto you, but behold, verily I say unto you, there were fears in your hearts; and verily this is the reason that ye did not receive.

And now I the Lord give unto you a testimony of the truth of these commandments which are lying before you: your eyes have been upon my servant Joseph Smith, jr.; and his language you have known; and his imperfections you have known; and you have sought in your hearts knowledge, that you might express beyond his language: this you also know: now seek ye out of the book of commandments, even the least that is among them, and appoint him that is the most wise among you; or if there be any among you that shall make one like unto it, then ye are justified in saying that ye do not know that they are true: but if ye cannot make one like unto it, ye are under condemnation if ye do not bear record that they are true: for ye know that there is no unrighteousness in them; and that which is righteous cometh down from above, from the Father of lights.

And again, verily I say unto you, that it is your privilege, and a promise I give unto you that have been ordained unto this ministry, that inasmuch as you strip yourselves from jealousies and fears, and humble yourselves before me, for ye are not sufficiently humble, the vail shall be rent and you shall see me and know that I am; not with the carnal, neither natural mind, but with the spiritual; for no man has seen God at any time in the flesh, except quickened by the Spirit of God; neither can any natural man abide the presence of God; neither after the carnal mind; ye are not able to abide the presence of God now, neither the ministering of angels: wherefore continue in patience until ye are perfected.

Let not your minds turn back; and when ye are worthy, in mine own due time, ye shall see and know that which was conferred upon you by the hands of my servant, Joseph Smith, jr. Amen.

After the above was received, William E. McLellin, as the wisest man, in his own estimation, having more learning than sense, endeavored to write a commandment like unto one of the least of the Lord's, but failed, it was an awful responsibility to write in the name of the Lord. The elders and all present, that witnessed this vain attempt of a man to imitate the language of Jesus Christ, renewed their faith in the fulness of the gospel, and in the truth of the commandments and revelations which the Lord had given to the church through my instrumentality; and the elders signified a willingness to bear testimony of their truth to all the world.

As the following elders were desirous to know the mind of the Lord concerning themselves, I enquired and received,

A Revelation given Novemler, 1831, *to Orson Hyde, Luke Johnson, Lyman Johnson and Wm. E. McLellin. The mind and will of the Lord, as made known by the voice of the Spirit in a conference concerning certain elders; and also certain items, as made known, in addition to the covenants and commandments.*

My servant, Orson Hyde, was called, by his ordinance, to proclaim the everlasting gospel, by the Spirit of the living God, from people to people, and from land to land, in the congregations of the wicked, in their synagogues, reasoning with and expounding all scriptures unto them: and behold and lo, this is an ensample unto all those who were ordained unto this priesthood, whose mission is appointed unto them to go forth: and this is the ensample unto them, that they shall speak as they are moved upon by the Holy Ghost; and whatsoever they shall speak when moved upon by the Holy Ghost, shall be scripture, shall be the will of the Lord; shall be the mind of the Lord; shall be the word of the Lord; shall be the voice of the Lord, and the power of God unto salvation; behold this is the promise of the Lord unto you, O ye my servants: wherefore be of good cheer, and do not fear, for I the Lord am with you, and will stand by you; and ye shall bear record of me even Jesus Christ, that I am the Son of the living God; that I was, that I am, and that I am to come. This is the [illegible] of the Lord

unto you my servant, Orson Hyde; and also unto my servant Luke Johnson, and unto my servant, Lyman Johnson, and unto my servant, William E. McLellin; and unto all the faithful elders of my church: Go ye into all the world; preach the gospel to every creature; acting in the authority which I have given you; baptizing in the name of the Father, and of the Son, and of the Holy Ghost, and he that believeth and is baptized, shall be saved, and he that believeth not shall be damned; and he that believeth shall be blessed with signs following, even as it is written: and unto you it shall be given to know the signs of the times, and the signs of the coming of the Son of man; and of as many as the Father shall bear record, to you it shall be given power to seal them up unto eternal life: Amen.

And now concerning the items in addition to the covenants and commandments, they are these: There remaineth hereafter in the due time of the Lord, other bishops to be set apart unto the church to minister even according to the first: wherefore they shall be high priests who are worthy, and they shall be appointed by the first presidency of the Melchizedek priesthood, except they be literal descendants of Aaron, and if they be literal descendants of Aaron, they have a legal right to the bishopric, if they are the first born among the sons of Aaron: for the first born holds the right of presidency over this priesthood, and the keys or authority of the same. No man has a legal right to this office, to hold the keys of this priesthood, except he be a literal descendant and the first born of Aaron: but as a high priest of the Melchizedek priesthood, has authority to officiate in all the lesser offices, he may officiate in the office of bishop when no literal descendant of Aaron can be found; provided he is called and set apart, and ordained unto this power under the hands of the first presidency of the Melchizedek priesthood. And a literal descendant of Aaron, also, must be designated by this presidency, and found worthy, and anointed, and ordained under the hands of this presidency, otherwise they are not legally authorized to officiate in their priesthood: but by virtue of the decree concerning their right of the priesthood descending from father to son, they may claim their anointing, if at any time they can prove their lineage, or do ascertain it by revelation from the Lord under the hands of the above named presidency.

And again, no bishop or high priest, who shall be set apart for this ministry, shall be tried or condemned for any crime save it be before the first presidency of the church; and inasmuch as he is found guilty before this presidency, by testimony that cannot be impeached, he shall be condemned; and if he repents he shall be forgiven, according to the covenants and commandments of the church.

And again, inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance; faith in Christ the Son of the living God; and of baptism and the gift of the Holy Ghost by the laying on of the hands, when eight years old, the sin be upon the head of the parents, for this shall be a law unto the inhabitants of Zion, or in any of her stakes which are organized: and their children shall be baptized for the remission of their sins when eight years old, and receive the laying on of the hands: and they shall also teach their children to pray, and to walk uprightly before the Lord. And the inhabitants of Zion shall also observe the Sabbath day to keep it holy.—And the inhabitants of Zion, also, shall remember their labors, inasmuch as they are appointed to labor, in all faithfulness, for the idler shall not be had in remembrance before the Lord. Now I the Lord am not well pleased with the inhabitants of Zion, for there are idlers among them; and their children also are growing up in wickedness: They also seek not earnestly the riches of eternity, but their eyes are full of greediness. These things ought not to be, and must be done away from among them: wherefore let my servant Oliver Cowdery, carry these sayings unto the land of Zion. And a commandment I give unto them, that he that observeth not his prayers before the Lord in the season thereof, let him be had in remembrance before the judge of my people. These sayings are true and faithful: wherefore transgress them not, neither take therefrom. Behold I am Alpha and Omega, and I come quickly: Amen.

It had been decided by the conference, that elder Oliver Cowdery should carry the commandments and revelations to Independence, Missouri, for printing, and that I should arrange and get them in readiness by the time that he left, which was to be by the 15th of the month, and possibly before. All this time, there were many things which the elders desired to know relative to preaching the gospel to the inhabitants of the earth, and commencing the gathering, and in order to walk by the true light, and be instructed from on high, on the 3d of November, 1831, I inquired of the Lord and received the following revelation which from its importance and for distinction has since been added to the book of Doctrine and Covenants, and called the

APPENDIX.

Hearken, O ye people of my church, saith the Lord your God, and hear the word of the Lord

concerning you; the Lord who shall suddenly come to his temple; the Lord who shall come down upon the world with curse to judgment; yea, upon all the nations that forget God, and upon all the ungodly among you. For he shall make bare his holy arm in the eyes of all the nations, and all the ends of the earth shall see the salvation of their God. Wherefore, prepare ye, prepare ye, O my people; sanctify yourselves; gather ye together, O ye people of my church, upon the land of Zion, all you that have not been commanded to tarry. Go ye out from Babylon. Be ye clean that bear the vessels of the Lord. Call your solemn assemblies, and speak often one to another. And let every man call upon the name of the Lord; yea, verily I say unto you, again, the time has come when the voice of the Lord is unto you, Go ye out of Babylon; gather ye out from among the nations, from the four winds from one end of heaven to the other.

Send forth the elders of my church unto the nations which are afar off; unto the islands of the sea; send forth unto foreign lands; call upon all nations; firstly, upon the Gentiles, and then upon the Jews. And behold and lo, this shall be their cry, and the voice of the Lord unto all people: Go ye forth unto the land of Zion, that the borders of my people may be enlarged, and that her stakes may be strengthened, and that Zion may go forth unto the regions round about; yea, let the cry go forth among all people;—Awake and arise and go forth to meet the Bridegroom: behold and lo the Bridegroom cometh, go ye out to meet him. Prepare yourselves for the great day of the Lord. Watch, therefore, for ye know neither the day nor the hour. Let them, therefore, who are among the Gentiles flee unto Zion. And let them who be of Judah, flee unto Jerusalem, unto the mountains of the Lord's house. Go ye out from among the nations, even from Babylon, from the midst of wickedness, which is spiritual Babylon. But verily thus saith the Lord, let not your flight be in haste, but let all things be prepared before you: and he that goeth let him not look back, lest sudden destruction shall come upon him.

Hearken and hear O ye inhabitants of the earth. Listen ye elders of my church together, and hear the voice of the Lord, for he calleth upon all men and he commandeth all men every where to repent: for behold the Lord God hath sent forth the angel, crying through the midst of heaven, saying, Prepare ye the way of the Lord, and make his paths strait, for the hour of his coming is nigh, when the Lamb shall stand upon mount Zion, and with him a hundred and forty-four thousand, having his Father's name written in their foreheads: wherefore, prepare ye for the coming of the Bridegroom: go ye, go ye out to meet him, for behold he shall stand upon the mount of Olivet, and upon the mighty ocean, even the great deep, and upon the islands of the sea, and upon the land of Zion; and he shall utter his voice out of Zion, and he shall speak from Jerusalem, and his voice shall be heard among all people, and it shall be a voice as the voice of many waters, and as the voice of a great thunder, which shall break down the mountains, and the vallies shall not be found: he shall command the great deep and it shall be driven back into the north countries, and the islands shall become one land, and the land of Jerusalem and the land of Zion, shall be turned back into their own place, and the earth shall be like as it was in the days before it was divided. And the Lord even the Savior shall stand in the midst of his people, and shall reign over all flesh. And they who are in the north countries shall come in remembrance before the Lord, and their prophets shall hear his voice, and shall no longer stay themselves, and they shall smite the rocks, and the ice shall flow down at their presence. And an high way shall be cast up in the midst of the great deep. Their enemies shall become a prey unto them, and in the barren deserts there shall come forth pools of living water; and the parched ground shall no longer be a thirsty land.—And they shall bring forth their rich treasures unto the children of Ephraim my servants. And the boundaries of the everlasting hills shall tremble at their presence. And then shall they fall down and be crowned with glory, even in Zion, by the hands of the servants of the Lord, even the children of Ephraim; and they shall be filled with songs of everlasting joy. Behold this is the blessing of the everlasting God upon the tribes of Israel, and the richer blessing upon the head of Ephraim and his fellows. And they also of the tribe of Judah, after their pain, shall be sanctified in holiness before the Lord to dwell in his presence day and night forever and ever.

And now verily saith the Lord, that these things might be known among you, O inhabitants of the earth, I have sent forth mine angel, flying through the midst of heaven, having the everlasting gospel, who hath appeared unto some, and hath committed it unto man, who shall appear unto many that dwell on the earth: and this gospel shall be preached unto every nation, and kindred, and tongue, and people, and the servants of God shall go forth, saying, with a loud voice: Fear God and give glory to him: for the hour of his judgment is come: and worship him that made heaven, and earth, and sea, and the fountain of waters, calling upon the name of the Lord day and night, saying: O that thou wouldst rend the heavens that thou wouldst

come down, that the mountains might flow down at thy presence. And it shall be answered upon their heads, for the presence of the Lord shall be as melting fire that burneth, and as the fire which causeth the waters to boil. O Lord, thou shalt come down to make thy name known to thine adversaries, and all nations shall tremble at thy presence. When thou doeth terrible things, things they look not for; yea, when thou comest down and the mountains flow down at thy presence, thou shalt meet him who rejoiceth and worketh righteousness, who remember thee in thy ways: for since the beginning of the world have not men heard nor perceived by the ear, neither hath any eye seen, O God, besides thee, how great things thou hast prepared for him that whiteth for thee.

And it shall be said, Who is this that cometh down from God in heaven with dyed garments: yea, from the regions which are not known, clothed in his glorious apparel, travelling in the greatness of his strength? And he shall say I am he who spake in righteousness, mighty to save. And the Lord shall be red in his apparel, and his garments like him that treadeth in the wine vat, and so great shall be the glory of his presence, that the sun shall hide his face in shame; and the moon shall withhold its light; and the stars shall be hurled from their places: and his voice shall be heard, I have trodden the wine-press alone, and have brought judgment upon all people; and none was with me; and I have trampled them in my fury, and I did tread upon them in mine anger, and their blood have I sprinkled upon my garments, and stained all my raiment: for this was the day of vengeance which was in my heart. And now the year of my redeemed is come, and they shall mention the loving kindness of their Lord, and all that he has bestowed upon them, according to his goodness, and according to his loving kindness, forever and ever. In all their afflictions he was afflicted. And the angel of his presence saved them; and in his love, and in his pity, he redeemed them, and bare them, and carried them all the days of old; yea, and Enoch also, and they who were with him; the prophets who were before, and Noah also, and they who were before him, and Moses also, and they who were before him, and from Moses to Elijah, and from Elijah to John, who were with Christ in his resurrection, and the holy apostles, with Abraham, Isaac and Jacob, shall be in the presence of the Lamb. And the graves of the saints shall be opened, and they shall come forth and stand on the right hand of the Lamb, when he shall stand upon mount Zion, and upon the holy city, the New Jerusalem, and they shall sing the song of the Lamb day and night forever and ever.

And for this cause, that men might be made partakers of the glories which were to be revealed, the Lord sent forth the fulness of his gospel, his everlasting covenant, reasoning in plainness, and simplicity, to prepare the weak for those things which are coming on the earth; and for the Lord's errand in the day when the weak shall confound the wise, and the little one become a strong nation, and two should put their tens of thousands to flight; and by the weak things of the earth, the Lord should thresh the nations by the power of his spirit.—And for this cause these commandments were given; they were commanded to be kept from the world in the day that they were given, but now are to go forth unto all flesh. And this according to the mind and will of the Lord, who ruleth over all flesh; and unto him that repenteth and sanctifieth himself before the Lord, shall be given eternal life. And upon them that hearken not to the voice of the Lord, shall be fulfilled that which was written by the prophet Moses, that they should be cut off from among the people.

And also that which was written by the prophet Malachi: For behold the day cometh that shall burn as an oven, and all the proud: yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up saith the Lord of hosts, that shall leave them neither root nor branch. Wherefore this shall be the answer of the Lord unto them: In that day when I came unto my own, no man among you received me, and you were driven out.—When I called again, there was none of you to answer, yet my arm was not shortened at all, that I could not redeem, neither my power to deliver. Behold at my rebuke I dry up the sea. I make the rivers a wilderness; their fish stinketh, and dieth for thirst. I clothe the heavens with blackness, and make sackcloth their covering. And this shall ye have of my hand, ye shall lay down in sorrow.

Behold and lo there are none to deliver you, for ye obeyed not my voice when I called to you out of the heavens, ye believed not my servants; and when they were sent unto you ye received them not; wherefore they sealed up the testimony and bound up the law, and ye were delivered over unto darkness: these shall go away into outer darkness, where there is weeping, and wailing, and gnashing of teeth. Behold the Lord your God hath spoken it:—even so: Amen.

(To be Continued.)

(From the Cross and Journal.)

KINGDOM OF HEAVEN—SUBJECTS ADMITTED.

THE DESIGN OF BAPTISM.

CONCESSIONS BY EMINENT PAIDO BAPTISTS.

In a former essay we argued, that, as the Lord's supper taught and exemplified the sufferings of Christ, in atoning for sin, so also baptism taught and exemplified the burial and resurrection of Christ. That the actual death and resurrection of Christ were taught and insisted on as important and essential features in the Christian system, to be received by every disciple, and that the believers baptism illustrated the burial and resurrection of Christ, just as the believers observing the Lord's supper illustrated the sufferings of Christ. We then also promised to show, that the most learned, most devoted, and celebrated divines of the paido baptist denominations acknowledged and taught the same things. We now proceed to show the same.

Witsius.—Immersion into the water is to be considered by us, as exhibiting that dreadful abyss of divine justice, in which Christ for our sins, which he took on himself, was for a time absorbed; as in David, his type, he complains, (Ps. 60: 3,) 'I am weary of my crying, my throat is dried; mine eyes fail while I wait for my God.' More particularly, seeing such an immersion deprives a person of light, and of other things pertaining to this world, it excellently represents the death of Christ, while his continuance under water, however short, denotes the burial of Christ, and the lowest degree of his humiliation; when being laid in a sepulchre that was sealed and guarded by the Roman soldiers, he was considered as entirely cut off. Emersion out of the water exhibites an image of his resurrection, or the victory which, being dead, he obtained over death in his own dark domains, that is, the grave. All these the apostle intimates, (Romans, 6: 3-4.)

Robert Newton.—Baptism was usually performed by immersion, or dipping the whole body under water to represent the death, and burial, and resurrection of Christ together, and therewith to signify the person's own dying unto sin, the destruction of its power and his resurrection to a new life.—St. Paul plainly refers to this custom. (Rom. 6: 4.)

A. H. Frankius.—The baptism of Christ represented his sufferings, (Mat. 20: 22.) and his coming out of the water, his resurrection from the dead.

Richard Baxter.—In our baptism we are dipped under the water, as signifying our covenant profession, that as he was buried for sin, we are dead and buried to sin. They (your lusts) are dead and buried with him, for so your baptism signifieth; in which you are put under the water, to signify and profess, that your old man is dead and buried. We are raised to holiness, as we rise out of the water in baptism, (Col. 2: 11,12,13,) that the putting of the body under the water did signify our burial with Christ, and the death and putting off our sins. And though we now use a less quantity of water, yet it is to signify the same thing, or else we should destroy the being of the sacrament: so also our rising out of the water signifieth our rising and being quickened together with him. They were in baptism buried with Christ; and put off the body of sin, and were quickened with him; and this doth all suppose their own *present* profession to put off the body of sin, and their consent to be baptized on these terms.

Saurin.—Paul says, 'We are buried with him by baptism into death; that is the ceremony of wholly immersing us in water, when we were baptized, signifies, that we died to sin, and that of raising us again from our immersion, signified that we would no more return to our disorderly practices, in which we lived before our conversion to Christianity.

Bp. Patrick.—They (the primitive Christians) put off their old clothes, and stripped themselves of their garments; then they were immersed all over, and buried in the water, which notably signified the putting off the body of the sins of the flesh, as the apostle speaks, and their enduring into a state of death or mortification after the similitude of Christ; according to the same apostle's language elsewhere, 'We are baptized into his death—We are buried with him in baptism.

Scudder.—Baptism doth lively represent the the death, burial, and resurrection of Christ, together with your crucifying the affections and lusts; being dead and buried with him into sin, and rising with him to newness of life, and to hope of glory.

Buddeus.—Immersion, which was used in former times, was a symbol and an image of the death and burial of Christ, and at the same time, it informs us, that the remains of sin, which are called the *old man*, should be mortified.

Dr. Whitby.—Therefore we are buried with him by baptism, plunging us under the water *into* a conformity to his *death*, which put his body under the earth; that like as Christ was raised up from the dead, by the glorious power of the Father, even so we also, thus dead in baptism, should rise with him and walk in newness of life.

Bp. Hall.—Ye are in baptism buried to

gether with Christ, in respect to the mortification of your sins, represented by lying under the water; and in the same baptism ye rise up with him in newness of life, represented by your rising up out of the water again, through that faith of yours, grounded upon the mighty power of God; who hath raised him from the dead.

Pictetus.—That immersion into, and emersion out of the water, practiced by the ancients, signify the death of the old, and the resurrection of the new man.

Bp. Davenant.—In baptism the burial of the body of sin, or of the old Adam, is represented, when the person to be baptized is put down into the water; as a resurrection, when he is brought out of it.

Dr. Boys.—The dipping in holy baptism has three parts; the putting into the water, the continuance in the water, and the coming out of the water. The putting into the water doth ratify the mortification of sin by the power of Christ's death, as Paul (Rom. 6: 3,) Know ye not that all we which have been baptized into Jesus Christ, have been baptized into his death, and that our old man is crucified with him? The continuance in the water denotes the burial of sin, to wit, a continual increase of mortification by the power of Christ's death and burial. (Rom. 6: 4.) The coming out of the water, figured our spiritual resurrection and vivification to newness of life, by the power of Christ's resurrection. (Rom. 6: 4, and Col, 2: 12.)

Grotius.—Buried with him by baptism. Not only the word *baptism* but the very *form* of it intimates this. For an immersion of the whole body in water, so that it is no longer beheld, bears an image of that burial which is given to the dead. (See Col. 2: 12.) There was in baptism, as administered in former times, an image both of a burial and of a resurrection.

Dr. Hammond.—It is a thing that every Christian knows, that the immersion in baptism refers to the death of Christ; the putting the person into the water denotes and proclaims the death and burial of Christ.

Bp. Nicholson—The ancient manner in baptism, 'the putting the person baptized under the water, and taking him out again did well set forth these two acts; the first, his dying, the second, his rising again.—Into the grave with Christ we went not; for our bodies were not, and could not be buried with him; but in our baptism, by a kind of analogy or resemblance, while our bodies are under the water, we may be said to be buried with him.

ATA.

For the Times and Seasons.

NAUVOO MANSION, March, 1844.

MR. EDITOR:—Before I take my departure, permit me to express my views relative to the leading men of your city, where I have been these few days.

I have been conversant with the great men of the age, and, last of all, I feel that I have met with the greatest, in the presence of your esteemed prophet, Gen. Joseph Smith. From many reports, I had reason to believe him a bigoted religionist, as ignorant of politics as the savages; but to my utter astonishment, on a short acquaintance, I have found him as familiar in the cabinet of nations, as with his Bible; and in the knowledge of that book, I have not met with his equal in Europe or America. Although, if I should beg leave to differ with him in some items of faith; his nobleness of soul will not permit him to take offence at me. No Sir, I find him open, frank and generous, as willing others should enjoy their opinions, as to enjoy his own.

The General appears perfectly at home on every subject; and his familiarity with many languages affords his ample means to become informed concerning all nations and principles, which his familiar and dignified deportment towards all, must secure to his interest the affections of every intelligent and virtuous man that may chance to fall in his way; and I am astonished that so little is known abroad concerning him.

Van Buren was my favorite, and I was astonished to see Gen. Smith's name as a competitor; but since my late acquaintance, Mr. Van Buren can never re-seat himself in the presidential chair on my vote, while Gen. Smith is in the field; forming my opinions alone on the *talents* of the *two;* and from what I have *seen*, I have no reason to doubt, but Gen. Smith's *integrity* is equal to *any* other individual; and I am satisfied he cannot easily be made the pliant tool of any political party. I take him to be a man who stands far aloof from little caucus quiblings and squablings, while nations, governments and realms, are wielded in his hand as familiarly as the top and hoop in the hands of their little masters.

Free from all bigotry and superstition, he dives into every subject, and it seems as though the world was not large enough to satisfy his capacious soul, and from his conversation, one might suppose him as well acquainted with other worlds as this.

So far as I can discover, Gen. Smith is the *nation's man*, and the man who will *exalt* the *nation*, if the *people* will give him the *opportuni-*

ty: and all parties will find a friend in him, so far as right is concerned.

Gen. Smith's movements are perfectly anomalous, in the estimation of the public. All other great men have been considered wise in drawing around them wise men; but I have frequently heard the General called a fool because he has gathered the wisest of men to his cabinet, who direct his movements: but this subject is too ridiculous to dwell upon; suffice it to say, so far as I have seen, he has wise men at his side; superlatively wise, and more capable of managing the affairs of a state, than most men now engaged therein; which I consider much to his credit, though I would by no means speak diminutively of my old friends.

From my brief acquaintance, I consider Gen Smith, independent of his peculiar religious views, (in which, by the by, I have discovered neither vanity nor folly,) the *sine-qua-non* of the age, to our nations' prosperity. He has learned the all important lesson, "to profit by the experience of those who have gone before," so that, in short, *Gen. Smith begins where other men leave off.* I am aware this will appear a bold assertion to some, but I would say to such, *call* and form your acquaintance; as I have done, then judge.

Thus, Sir, you have a few leading items of my views of Gen. Smith, formed from personal acquaintance, which you are at liberty to dispose of as you think proper. I anticipate the pleasure of renewing my acquaintance with your citizens at a future day.

Yours, Respectfully,

A TRAVELLER.

To the Editor of the Times and Seasons.

SIR:—It may not be uninteresting to some of your readers, or bad policy to the world at large, to extract a few ideas from the writings of *Dr. Isaac Watts*, concerning "the glory of Jesus Christ." He lived and flourished in the latter part of the seventeenth century, and had not become so much enveloped in spiritual mysticism, but what he could read the Bible literally, and write plainly. The Doctor says:—

"Since the Socinian doctrines have been effectually refuted by many learned writers, especially in the last century, it is now, I hope, confessed almost universally, that our blessed Savior had a real existence long before he appeared in flesh and blood, and dwelt among men. It is also generally acknowledged, that he often appeared in a visible manner under the patriarchal and Mosaical dispensations, assuming the names, and sustaining the character and person of the great and blessed God.—Yet it has been a matter of contest in these latter years, as well as in the ancient days of Arius, whether Christ, in his complex person, include Godhead or not: or whether he being nothing else but a creature or a mere contingent being, and is only called God, as sustaining and representing the character and person of one who is infinitely above him, even the great and eternal God. This is the great and important question of the age.

Now that this matter may be determined with more evidence and certainty, let us first trace out the account which the Old Testament gives us of the various seasons and occasions on which *God the Lord,* the Lord God Jehovah, the Almighty, the God of Abraham, &c.*, is said to appear amongst men, with a few remarks on them in passing; and afterward we shall be enabled to draw more particular inferences from these scriptures, concerning the Deity of Christ and his appearance before his incarnation.

Whoever will read the four first chapters of Genesis with due attention, will find a very plain and easy representation of the great God, first creating all things, and afterwards appearing to Adam, Eve, and Cain, and conversing with them with a human voice, and very probably in a human shape too. I am well assured that any common reader, who begins the Bible without prejudices or prepossessions of any kind, would naturally frame this idea under the words and expressions of Moses, the sacred writer.

* Let the unlearned reader take notice, that there are two Hebrew words, viz: *Jehovah*, and *Adon* or *Adonai*, both of which our translators render *Lord*. The first, viz: *Jehovah*, signifies the *Eternal* or *Unchangeable*, and has been sufficiently proved to be the proper name of the great God, the God of Israel, peculiar to him and incommunicable to creatures; and it is written always in capital letters, LORD, for distinction's sake. *Thou, whose name alone is* JEHOVAH, *art the most high over all the earth.*—Psa'. lxxxiii; 18. Though it had been much better if the Hebrew name, *Jehovah* itself, had been always written in our English Bibles, that the hearer might distinguish it as well as the reader. The other name, viz: *Adon* or *Adonai* is also translated *Lord*, and written in small letters, because it is not the proper name of the great God; it signifies his *lordship* or *dominion*, and is not so peculiar nor incommunicable.

Now let it be observed, that in almost every place which I have cited to show the various appearances of the LORD to men, it is the name *Jehovah* is used, which the reader will find distinguished by capital letters in the English Bible."

Such was the language of the learned Dr.

Watts, more than a century and a half ago; and it plainly indicates, that the light, which ought always to shine on the pages of revelation, had not then entirely disappeared. Hear him upon the 18th chapter of Genesis:

"'And the Lord,' Jehovah, 'appeared unto him in the plains of Mamre; as he sat in the tent-door in the heat of the day, and lift up his eyes and looked, and lo, three men stood before him; and when he saw them, he ran to meet them from the tent door, and bowed himself toward the ground; and said, my Lord, if now I have found favor in thy sight, pass not away, I pray thee, from thy servant.' His first address was made to one of the three, who seemed to bear superior glory; afterward he invites them all to eat, and 'he took butter and milk,' ver. 8, 'and the calf which he had dressed, and set before them; and he stood by them under the tree, and they did eat. And he said, Sarah thy wife shall have a son:' at which tidings, when 'Sarah laughed within herself, the Lord,' or Jehovah, 'said unto Abraham, wherefore did Sarah laugh?' ver. 13. 'Is any thing too hard for the Lord,' or Jehovah? Now I think it is evident that one of these three men was expressly called *Jehovah*: two of them went onward toward Sodom, but he that is called Jehovah seemed to stay behind; ver. 16, 17, and 22, 'the men,' i. e. the two men, 'turned their faces from thence, and went towards Sodom, but Abraham stood yet before Jehovah.' And a long dialogue there ensues between Abraham and the Lord, or Jehovah, about the sparing of Sodom, wherein Abraham addresses him as the *true God*, in ver. 33. 'The Lord,' Jehovah, 'went his way as soon as he had left communing with Abraham, and Abraham returned to his place.' And, Gen. xix; 1. 'There came two angels to Sodom at even,' which most probably were the two men which left Abraham while Jehovah tarried and talked with him.—Now it is evident in the conversation, that neither of these two angels assumed the name of Jehovah; for, ver. 13; they say, 'the cry of the men of Sodom is waxen great before the face of the Lord,' i. e. Jehovah, 'and Jehovah hath sent us to destroy it.' This narrative gives us a plain account of the great God appearing to Abraham, and conversing with him in the form of a man; for it is said, He 'appeared to Abraham,' or was seen of him, talked with him,' and 'went up from him.'

This is certainly very fair for a person without the priesthood. If he had just added that the Lord and the angels dined with Abraham upon a fatted calf, he might richly have merited the epithet of *Mormon*. As it is, his views of Jesus Christ, must be rather a heavy stumbling block to the *divine* clergy of this century; they believe in such a non-descript "God without body, parts or passions." I shall examine the Doctor's writings further, and perhaps I shall discover some more fragments of Mormonism.

NOT THE PROPHET, S. T. P.

TIMES AND SEASNS.

CITY OF NAUVOO,

MONDAY, APRIL 15, 1844.

FOR PRESIDENT,

GEN. JOSEPH SMITH,

NAUVOO, ILLINOIS.

DISSERTATION UPON CHRIST'S PARABLE OF THE LABORERS AND THE VINEYARD.

(SEE MAT. 20th CHAP.)

(Continued.)

In our last, we settled the question relative to the terms "*laborers*," "*vineyard*," and '*hour*;" and spoke of the manner in which Noah, Lot, and Abraham were called to perform the works of the Lord; and we will now continue the subject in its proper order down to the present time.

The circumstances, in which the Israelites were placed at the time Moses was called to do the majestic work of God, which his future history unfolds to our views, is well known to every biblical student; therefore, it would be superfluous to attempt to give a full detail of them; but it is sufficient to say, that the time had arrived for the Lord to deliver the progeny of Jacob, from the hands of their oppressors, and to reinstate them upon the land of their fathers, and there establish them as an independent nation by themselves. Moses was called to superintend this work, as far as was in the power of man so to do, by revelation through the agency of an angel, and by the voice of God. Aaron was also called by revelation, and consecrated to the priest's office by the imposition of the hands of Moses. See Exo: iv; 27.—Du. xxviii; 41.

All will admit that Moses received many revelations which were adapted to the work that the Lord had to accomplish in this age of the world. An ark would have effected nothing towards the deliverance of the house of Israel: the reason is obvious; they were not to be saved from a universal and overwhelming flood; but to be delivered from Egyptian bon-

dage, and located within the land of Canaan.

Many prophets, during the Mosaic dispensation, received the word of the Lord, or communications from him upon the same principle as those whom we have before mentioned, and in accordance to the directions given to him, and not to those of some other persons.

At the commencement of what we term the Christian dispensation, the Lord had a most stupenduous work to perform; therefore Christ came into the world, and died the ignominious death of the cross, to atone for the sins of the world, established his kingdom, and chose many disciples, and commissioned them to proclaim the gospel to the whole world. The revelations that were given to these servants of God, were special; and such as suited the work they were to do. Thus, we discover that all the servants of God, in every dispensation up to this time, were called by immediate revelation from God, and certainly every reasonable person will readily admit that it must of necessity follow that those who were to be called at the *"eleventh hour;"* should be called in the same way. But the question now arises in the mind, what was the object or design of the special or immediate revelations that all the above individuals received? In order to satisfy our readers upon this point, we will go back and take another view of the subject.

It is evident that the plan of salvation, of law of righteousness, was made known to Adam and others in the Antediluvian age, as well as those who lived after it; and whatever was the plan of salvation or redemption then, has been ever since, and is now, the same; hence it appears that these ancients done one thing which was a great violation of the masterly tradition of the sectarian world, which is, that a new revelation cannot be given without revealing a new gospel. This is certainly the very climax of absurdity.

The apostle Paul gives us to understand, that life and immortality was brought to light through the gospel. See 2d Tim: i; 10; and surely all the patriarchs that lived before the flood thoroughly understood this principle. He also says, "the gospel was preached to Abraham." See Gal: iii; 8. Again, that it was preached to the children of Israel in the wilderness. See Heb: iv: 2. Now the matter stands thus; the gospel is the invariable plan of redemption, or in other words, it is the scheme which mankind are taken from the state which sin and corruption has reduced them to; and inducted them into the kingdom of God, where they can sustain the character of saints and servants of God; therefore revelations were not given to make known this plan to all these men; for they previous to receiving them, had obeyed its precepts. Furthermore, it is the very height of absurdity, to suppose that because the Lord commissioned many of the ancient saints to go forth into his vineyard and work, that we have a right to do the same.—Every man must receive a commission for himself; for whom alone it will answer, and no other. But how often it is, we hear men at the present time, say that they are called and commissioned to preach the gospel, and when interrogated upon the subject, they will refer to the commission of the apostles, which say they, is sufficient for all ministers of the gospel, in all future generations. To this we reply, we might as well contend, that because we have a transcript from the original copy of General Washington's commission, authorizing him to act as commander-in-chief of the American forces, that we are authorized to act in his stead. The one would be just as reasonable as the other. Having said so much in regard to the manner in which the ancient servants of God, were called to the ministry, and the design of new revelation, we will now return to the subject matter of the parable.

(To be Continued.)

SPECIAL CONFERENCE.

We publish the names and destinations of the elders this week, and purpose giving particulars of the business transacted by Conference in our next number.

The following is a list of the names of the elders who are appointed to the several states, together with their appointments. Those who are numbered with the figures 1 and 2, will take the presidency of the several states to which they are appointed.

MAINE.

Josiah Butterfield 1st	Jonathan H. Hale
Ellridge Tufts 2nd	Henry Herriman
Sylvester B Stoddard	John Moon

NEW HAMPSHIRE.

Willard Snow 1st	Harley Morey
Howard Egan 2nd	David Clough
Alvin Cooley	Calvin Reed
John S. Twiss	Chillon Mack
Charles A. Adams	Isaac Barton
Pethuel Miller	Israel Barlow
Abraham D Boynton	

MASSACHUSETTS.

Daniel Spencer 1st	George Lloyd
Milton F Bartlett	Orlando D Hovey
Daniel Loveland	Nathaniel Ashby
Joseph J Woodbury	Samuel P Hoyt
Wm. H Woodbury	Daniel W Gardner
John R Blanchard	

RHODE ISLAND.	
William Seabury 1st	Thomas McTaggart
Melvin Wilbur	
CONNECTICUT.	
E. H. Davis 1st	Q. S. Sparks
VERMONT.	
Erastus Snow 1st	Warren Snow
William Ide	Dominicus Carter
Denman Cornish	Levi Hancock
Jeremiah Hatch	Alfred Cordon
Martin Titus	Charles Snow
William Haight	James Snow
John D Chase	A. M. Harding
Josiah H Perry	Isaac Houston
Amos Hodges	
NEW YORK.	
Charles Wandell 1st	Wm. Newland
Marcellus Bates 2d	Allen Wait
Truman Gillett	Wm. H Parshall
A. A. Farnham	C H Wheelock
Edmund Ellsworth	Timothy B Foot
Gregory Bentley	George W Fowler
Homer C Hoit	Henery L Cook
Isaac Chase	Wm. W Dryer
Simeon A Dunn	Elijah Reed
Daniel Shearer	Solon Foster
James W Phippin	Hiram Bennett
Jonas H Van Natta	Chandler Holbrook
Samuel P Bacon	Lyman Hall
Bradford Elliott	Wm. Felshaw
J R G Phelps	Daniel Fisher
Joseph B Noble	D H Redfield
John Tanner	Martin H Tanner
Thomas E Fuller	Gilbert D Goldsmith
O M Duel	Charles Thompson
Samuel White	B C Ellsworth
Wm. R R Stowell	Archibald Bates
Wm. D Pratt	David Pettegrew
Marcellus McKown	Ellis Eames
Horace S Eldridge	
NEW JERSEY.	
Ezra T Benson 1st	John Pack
PENNSYLVANIA.	
David Yearsley 1st	Wm. P McIntire
Edson Whipple 2nd	Jacob Zundall
John Duncan	Orin D Farlin
Stephen Post	Henry Mower
G W Crouse	George Chamberlain
Jacob Shoemaker	Thomas Hess
Stephen Winchester	A J Gluefke
Hyrum Nyman	Henry Deane
J M Cole	James Downing
Charles Warner	
DELAWARE.	
John Jones	Warren Snow
Jonathan O Dake	Justus Morre
MARYLAND.	
Jacob Hamblin	Lyman Stoddard
Patrick Norris	

VIRGINIA.	
Benj Winchester 1st	James Park
Seabert C Shelton 2nd	A W Whitney
George D Watt 3rd	Pleasant Ewell
Chapman Duncan	W E Higginbottom
Joseph King	John F Potts
Peter Fife	Alfred B Lambson
Robert Hamilton	David Evans
NORTH CAROLINA.	
A. McRae 1st.	John Holt
Aaron Razer 2nd.	John Houston
Thomas Guymon	James Sanderson
George Watt	
SOUTH CAROLINA.	
Alonzo LeBaron 1st	John M Emell
Wm D Lyman	Ebells Truly
Wm Smith	
GEORGIA.	
Morgan L Gardner	Isaac Beebee
Miles Anderson	S E Carpenter
KENTUCKY.	
John D Lee 1st	D D Hunt
D H Rogers	M B Welton
Samuel B Frost	Horace B Owens
John O Angus	Joseph Holbrook
Charles Spry	Hiram W Mikesell
John H Reid	Garrett W Mikesell
Wm Watkins	
TENNESSEE.	
A O Smoot 1st	Alfred Bell
Alphonzo Young 2nd	Armstead Mount
W W Riley	David P Rainey
Amos Davis	James Holt
Libeus T Coons	Warren Smith
Jackson Smith	John J Sisnett
Wm P Vance	Joseph Younger
H D Buys	George W Langley
Alfred D Young	George Penn
J J Caststeel	Henry B Jacobs
Joseph A Kelting	John L Fullmer
Jonathan Hampton	Joseph Monut
ALABAMA.	
Benjamin Clapp 1st	George W Brandon
Lorenzo D Butler	Thomas J Brandon
MISSISSIPPI.	
John B Walker	Ethan Barrows
Daniel Tyler	
LOUISIANA.	
J B Bosworth 1st	John Kelly
Wm Nelson	George Pew
Henry H Wilson	Lorenzo Moore
ARKANSAS.	
Andrew A Timmons	Darwin Chase
John A McIntosh	Nathaniel Levett
OHIO	
Lorenzo Snow 1st	L O Littlefield
Lester Brocks 2nd	John M Powers
Alfred Brown	Milo Andrus
John J Riser	John Lovelace
James Carroll	Wm H Folsom

John Cooper	Loren Babitt
Simeon Carter	Elijah Newman
John Nichols	Milton Stow
David Jones	Edson Barney
Nathaniel Childs	Hiram Dayton
Jesse Johnson	Lysander Dayton
John A Casper	Jacob Morris
Joseph Rose	Ezra Strong
Wm Brothers	J M Emmett
Jared Porter	Allen Tulley
John W Roberts	Phinehas H Young
Wm Batrum	S P Hutchins
George C Riser	Joseph H Foster
Clark Rewis	Nathan T Porter
B W Wilson	Ezra Vincent
A W Condit	

INDIANA.

Amasa Lyman 1st	Urban Stewart
George P Dykes 2nd	Washington Lemon
A L Lamoreaux	Edward Carlin
Charles Hopkins	Lorenzo Young
F M Edwards	Wm Snow
Salmon Warner	Nathan Tanner
Franklin D Richards	Wm Martindale
Samuel W Richards	Henry Elliott
John Mackly	Aaron Farr
James Newberry	John Jones
Abraham Palmer	Frederick Ott
John G Smith	

MICHIGAN.

C C Rich 1st	David Savage
Harvey Green 2nd	I Van Deusen
Thomas Dunn	Graham Coltrin
R D Sprague	Samuel Parker
Joseph Curtis	Jeremiah Curtis
Zebedee Coltrin	Charles W Hubbard
Reuben W Strong	Stephen D Willard
Levi N Kendall	Wm Gribble
Wm Savage	

ILLINOIS.

Elisha H Groves 1st	John Vance
Morris Phelps 2nd	Samuel Mulliner
E R Swackhammer	John Gould
H Omstead, H W Barnes } Galena	Zenos H Gurley, Jefferson Hunt
Hiram Mott	J L Burgham
David Candland	David J Kershner
W A Duncan	Nathaniel Lovett
Wm O Clark	John Lawrence
Almon Babbrick	Nathan A West
Philip H Bozzard	Levi Jackman
Zachariah Hardy	Abel Lamb
John Hammond	Howard Corey
George W Hickerson	Stephen Markham
Daniel Allen	Levi Stewart
David Judah	James Graham
Thomas Dobson	Timothy S Hoyt
James Nelson	Duncan McArthur
David Lewis	

MISSOURI.

Andrew H Perkins 1st	William Corey
John Lowry 2nd	O M Allen
William G Rule	Wm H Jordan

WISCONSIN TERRITORY.

S H Briggs

FREE.

F Nickerson 1st	L S Nickerson
A C Nickerson	

Those elders who are numbered in the foregoing list, to preside over the different states, will appoint conferences in *all places* in their several states where opportunities present, and will attend ALL the conferences, or send experienced and able elders—who will preach the truth in righteousness, and present before the people "General Smith's views of the power and policy of the General Government;" and seek diligently to get up electors who will go for him for the presidency. All the elders will be faithful in preaching the gospel in its simplicity, and beauty, in all meekness, humility, long suffering and prayerfulness; and the Twelve will devote the season to travelling, and will attend as many conferences as possible.

Elder B. Winchester is instructed to pass through Mississippi, Alabama, Georgia, North and South Carolina, and Virginia, to visit the churches, hold conferences and preside over them.

BRIGHAM YOUNG, Pres.

W. Richards, Clerk of the Quorum of the Twelve.

Nauvoo, April 15, 1844.

GENERAL CONFERENCES IN THE UNITED STATES, FOR 1844.

Quincy,	Ill.	Sat and Sunday,	May	4	& 5
Princes Grove,	"	"	"	11	12
Ottowa,	"	"	"	18	19
Chicago	"	"	"	25	26
Comstock, Callaman Co.	Mich	"	June	1	& 2
Pleasant Valley	"	"	"	8	9
Franklin, Oakland Co.	"	"	"	15	16
Kirtland,	Ohio	"	"	22	23
G. A. Neal's, six miles W. Lockport,	New York	"	"	29	30
Batavia	"	"	July	6	& 7
Portage, Allegany Co.	"	"	"	13	14
Hamilton, Madison Co.	"	"	"	20	21
Oswego	"	"	June	29	30
Adams, Jefferson Co.	"	"	July	6	7

London, Caledonia Co.	"	"	June	15	16
Northfield, Washington Co. ten miles s. of Montpelier, at Lyman Houghton's	"	"	"	29	30
Fairfield, Essex co. at elder Tracy's	"	"	July	13	14
Boston,	Mass.	"	June	29	30
Salem	"	"	July	6	7
New Bedford	"	"	"	13	14
Peterboro,	N. H.	"	"	13	14
Lowell,	Mass.	"	"	27	28
Scarboro,	Maine,	"	July	6	7
Vinal Haven	"	"	"	13	14
Westfield	Mass.	"	"	27	28
Farmington	Conn.	"	Aug.	3	4
New Haven	"	"	"	10	11
Canaan	"	"	"	17	14
Norwalk	"	"	"	24	25
N. Y. City	N.Y.	"	"	17	18
Philadelphia	Pa.	"	Aug 31 & Sep		1
Dresden, Weekly co.,	Tenn.	"	May	25	26
Eagle Creek, Benton co.	"	"	June	8	9
Dyer co C.H.	"	"	"	22	23
Rutherford co C.H.	"	"	July	20	21
Lexington Henderson co	"	"	Aug	3	4
New Albany, Clinton co	Ky	"	June	29	30
Alquina, Fayette county	Ia.	"	"	1	2
Pleasant Garden	"	"	"	15	16
Fort Wayne	"	"	"	29	30
Northfield, Boon county		"	July	13	14
Cincinnati	Ohio	"	May	18	19
Pittsburgh	Pa.	"	June	1	2
Leechburgh	"	"	"	15	16
Running Water branch Noxuble co Miss.		"	June	1	2
At the branch of the near Tuscaloosa	Ala.	"	"	22	23
Washington City	D.C.	"			

Sept. 7, 8, 9, 10, 11, 12, 13, 14, 15.

For the Times and Seasons.

Mr. Editor,—Having been a resident of your beautiful and flourishing city for a considerable length of time, and having therefore had abundant opportunities of cultivating the acquaintance and contemplating the character of the distinguished individual who is the leader of this people, and who now fills so large a space in the public eye, I have concluded to give you my "impressions" of him, and if you deem them worthy of a place in the columns of your interesting journal, you are at liberty to dispose of them in that way. General Joseph Smith is naturally a man of strong mental power, and is possessed of much energy and decision of character, great penetration, and a profound knowledge of human nature. He is a man of calm judgement, enlarged views, and eminently distinguished by his love of justice. He is easy, affable, and courteous in his manners; kind and obliging, generous and benevolent, sociable and cheerful, and sometimes even playful; yet he is possessed of a mind of a contemplative and reflective character; he is honest, frank fearless, and independent, and as free from dissimulation as any man I have ever seen. But it is in the gentle charities of domestic life, as the tender and affectionate husband and parent, the warm and sympathising friend; the prominent traits of his character are revealed; and his heart is felt to be keenly alive to the kindest and softest emotions of which human nature is susceptible, and I feel assured that his family and friends formed one of the greatest consolations to him, while the vials of wrath were poured upon his head, while his footsteps were pursued by malice and envy, while the arrows of desolation were hurled at him, and reproach and slander were strewed in his path, as well as during his numerous and cruel persecutions, and severe and protracted sufferings in chains and loathsome prisons, for worshipping God according to the dictates of his own conscience. He is a true lover of his country, and a bright and shining example of integrity and moral excellence in all the relations of life. As a religious teacher, as well as a man, he is greatly beloved by the people. As a public speaker, he is generally impressive, and sometimes eloquent. Gen. Smith, who is now before the country as a candidate for the highest honors in its gift, is eminently qualified for that exalted station; and he is not "a Northern man with Southern principles," but a "Western man with American principles," and if elected will be the President, not of a clique or a party, but the President over the whole people of the United States.

A CONSTANT READER.

Nauvoo, April 15, 1844.

To the Editor of the Times and Seasons.

Surry County, N. C.,
March, 24th, 1844.

Brother Taylor:—Having been absent from Nauvoo, some time on a mission, for the purpose of proclaiming the fulness of the everlasting gospel, I have thought it my duty to address a few lines to you, giving you a brief ac-

count of my travels and success during my absence.

I left Nauvoo on the 6th day of May, 1842, in company with elder Orange Wight, for the State of Virginia, which is the land of my nativity. We proceeded immediately to Greenup county, Kentucky, where we commenced lifting up our voices in defence of the fulness of the gospel, to large and respectable audiences, who listened with much anxiety. We were the first elders of the Latter Day saints that ever preached in this section of the country. We occupied some considerable time in preaching in Greenup, Floyd and Pike counties, Ky., which I believe was the means of doing much good by way of allaying the prejudice of the people.

We then proceeded to Tazwell county Va., where we met with elders Litz, J. M., and J. Grant, who were laboring in this section of country, and had baptized many. Here we had a council, and it was thought best for us to stop here for a while, as the field was wide and the laborers few; and many of my relations and friends who had not seen me for several years, were anxious that I should stay and preach for them. The above elders, with the exception of brother Litz, soon left for Nauvoo. We continued our labors in these parts, and met with good success, till February, 1843, when he left for Nauvoo; leaving me alone, and from that time to the present, I have travelled and preached in no less than nine counties in Va., extending my labors further than when we were all together, and have been down into the waters of baptism with many.

The church in this part of Virginia, numbers at this time over one hundred and seventy-five, besides many that were baptized here and have gone to Nauvoo, and the work is continually increasing.

I have also been one trip, before this, to North Carolina, and spent about two months' time, and baptized upwards of thirty, and organized a branch of the church in Stock and Surry counties; also one in Patrick, Va. I have baptized in all, over one hundred persons, while on this mission; and surely the harvest is great and the laborers few. There are calls for preaching in every direction, and if it is the will of the *Lord*, I hope several faithful elders will soon be sent into these parts. I am baptizing more or less every week, and I pray God that he will continue to roll on his great cause in this part of his moral vineyard.

If you consider the foregoing worthy of an insertion in your valuable paper it is at your disposal.

With sentiments of high esteem,
I subscribe myself your brother
and fellow laborer in the bonds
of the gospel,
R. H. KINNAMON.

For the Times and Seasons.

THE GLOBE.

The wise shall inherit glory, but shame shall be the promotion of fools.—*Solomon's Proverbs.*

In the daily Globe of March 14th, Mr. Blair notices my "Views on the Power and Policy of our Government," under the head of "*A new advocate* for a National Bank," with remarks and extracts. As it does not bespeak a gentleman to tell all he knows, nor indicate wisdom to murmur at the oddities of men, I rarely reply to the many remarks, sayings and speculations upon me and my plans, which seem to agitate the world, for like the showers upon the verdure of the earth, they give me vigor, beauty, and expansion: but when a man occupies a station in his country, which ought to be honored as an exaltation; which ought to be sustained with dignity; and which should be filled by a friend and a patriot of the nation, too wise to be cozened by counterfeit principles; too great to blur his fame with sophistry; too proud to stoop to the vanity that is momently wasting the virtue of the government; and too good to act the hypocrite to accumulate wealth—or to frustrate the ends and aims of justice, I feel it my duty to bring forth the truth, that the man and his measures, if right may be sustained; and if wrong, may be rebuked.

Without reference to men, parties, or precedents, the plan of banking, suggested in my "Views," is assumed upon the all-commanding, and worthily considered, omnipotent petition of the people, and whether, as a "fiscal agent," "great financier, prophet, priest or king," I act wisely and righteously, so as to answer their virtuous prayers, without fear, favor, or partiality; and produce union; give satisfaction to twenty millions of freemen, rather than sport with their holy supplications to boost a few hungry, crafty, hypocritical demagogues into office to gamble for the "loaves and fishes"—no matter whether the game is played "upon the tables of the living, or the coffins of the dead,—or whether I raise the honor and credit of the nation above the little, picayune, cramped, narrow minded schemes of the dominant, undominant, and would be dominant parties, cliques, knots and factions; or whether, like the venerable fathers, I launch my new ship into the great ocean of existence, and, like them, luckily bring relief to the oppressed, is all the same, so long as the people are honored as noble in their patriotism, and almighty in their majesty: *vox populi, vox Dei!*

But it is extraneous, irrelevant and kick shawing to connect me or any part of my

"Views on the Powers and Policy of the Government," with Mr. Clay, Mr. Webster, Mr. Adams, Mr. Benton, Mr. Calhoun, Mr. Van Buren, or any of their galvanic cronies—what have they done to benefit the people? The simple answer is—*nothing* but draw money from the treasury. It is entirely too late in the age of this Republic, to clarify a Harry of the West; deify a Daniel of the East; quidify a Quincy of the Whigs, or bigify a Benton of the Democrats; leaving Mr. Calhoun and Mr. Van Buren such fair samples of bogus-democracy, that he that runs may read.

As the beautiful excellence of a (☞ head ☜) may be a desideratum only remedied by the "Excelsior," of the brain, so a great man ought to exhibit his wisdom by his liberality to the unfortunate among men as a token of philanthropy, unbounded by party lines, unfettered by chain-cable opinions, and untrammelled by cast-iron rules. Why slur the noble project of letting the prisoners go free by petition? It is sanctioned by ancient custom; it is the counsel of God, and would be the only visible testimony to the world that this realm is what it professes to be, a *Government of Liberty!* Heaven, earth, and hell know that the penitentiaries of the several states are a disgrace to the United States, and a stink in the nostrils of the Almighty. And the county and city prisons are still worse. Unfortunate men, and in nine cases out of ten, *innocent*, are hurled into prison by corrupted Judges, suborned witnesses, or ungodly men who gamble themselves into Congress, into Legislatures, into courts, into churches, and into notice and power, and then *damn* their friends and fellow beings to prison, wretchedness and ruin. And in ninety and nine cases out of a hundred, the prisoners are treated meaner than dogs; half starved to put money into the pockets of speculators; fed upon unwholesome provisions; whipped without mercy and even murdered with impunity. Look at the brastly conduct of * * * * to the female in Auburn State Prison, N. Y. Remember a man was whipped to death, not long since in Alton penitentiary, Illinois; and it is not uncommon to lacerate with the 'rope's end' thirty men at once, in the parish prisons of New Orleans, so that the voice of reason now cries from the vast numbers of prisons and the multiplying number of prisoners in the United States for relief; and the death like groans from cells, bastiles, castles, and cursed holes throughout the whole earth, is ascending up into the ears of the Lord of Sabaoth to be avenged of such cruelty. And when great men, in high places, see a Governor Reynolds shoot out his own brains with a rifle; or gaze upon the havoc made by the bursting of a 'great gun' among the 'Executives' of the nation, then know ye, *the hour of his judgement is come!*

The United States is the boasted land of 'Liberty,' where 'these truths are held self evident'—that ALL *men are created equal; and endowed by their Creator with certain unalienable rights, that among these are life* LIBERTY *and the pursuit of happiness*: but at the same time, in the face of these truths, slavery is tolerated by *law*: imprisonment is tolerated by *law*: and murder is tolerated by *law*: and even *fifteen thousand free citizens* are exiled from one state to another—and the General Government has no power, (according to the opinions of Van Buren and Benton) to redress the wrong. O, Queen Victoria, and ye lords and commons of Great Britain, what think ye of a Republican Government? and how do you imagine your daughter will come out in her attempt at *equal rights* and reigning in righteousness? Pshaw! (will they answer,) your officrs are robbed with impunity; your citizens are mobbed, and driven like chaff from the threshing floor, and the government controlled by a set of money gambling, chicken hearted, public fed cowards, cannot redress you! Ask the reigning sovereigns of Europe, Africa and Asia, what they think of the boasted Republic in America! and will they not laugh in the face of the whole world, and taunt the United States, by exclaiming: Ah! hah! ah! hah! If there is any power in a Republican Government, in a real case of necessity, you have failed to find just men to exercise it. Party spirit cuts the cords of union; patronage veils the face of justice, and bribery closes the lips of honor, and when the wicked rule the people mourn.

Perhaps it may be said, the *government has been* adequate to the calls of justice; and I answer, if it has, it was because the officers in authority considered their *honor* and the rights of the people, paramount to *patronage, self and popularity!*

They were patriots who carried out the poet's explanation of true greatness:

"A wit's a feather, and a chief's a rod,
But an honest man's the noblest work of God"

It is said that 'out of the abundance of the heart the mouth speaketh,' and when men are called 'quadrupeds,' and ridicule occupies the place of reason, and the virtue, dignity, honor, power, and majesty of the people seem to be buried in rubbish; covered with dust; mildewed with fog; tainted with treachery; burlesqued by blackguards; or humbled by debauchees; it is high time for humanity to exclaim: '*How has the gold become dim, and where has the glory departed?*

The only suggestion worthy of commenda-

tion relative to a National Bank, in Mr. Bleitz's remarks, is, that the mother bank should be located at Nauvoo.

This laborious, for Nauvoo as a city, collectively or individually, cannot be reproached with dishonor, crime, corruption or bribery.—Neither has a Swartwout or Price mingled his millions with the majesty of monarchs by walking out of the unwalled and ungated Nauvoo. The blood of Commodores and Congressmen, shed by the heaven-daring, hell-begotten, earth-disgracing practice of duelling, has never stained the virtuous soil or city of Nauvoo. Nor does a slave raise his rusting fetters and chains, and exclaim, O liberty where are thy charms? Wisdom, freedom, religion, and virtue, like light, love, water and air, 'spread undivided, and operate unspent,' in the beloved Nauvoo; while the gay world, and great politicians may sing, and even the 'great Globe' itself may chime the melodious sounds:—

Hail Columbia, "*free and equal*"—
Lo, the saints, the Mormons, bless ye!
Felt thy glory most severely,
When Missouri gave them *jesse*.

Hail Columbia, "*free and equal*"—
Negro slaves, like common cattle,
Bought and sold for cash at auction;
Prayers and chains together rattle!

Hail Columbia, "*free and equal*,"—
"*Liberty*," (as patriots won it;
Crown'd the "*head*" of freemen's money:
Now the goddess *sits* upon it!

Hail Columbia, "*free and equal*"—
"Gold and silver" is thy "tender;"
Treasury notes, (aside from Biddle,)
Foreign loans, and fallen splendor!

As the "*world is governed too much*" and as there is not a nation or dynasty, now occupying the earth, which acknowledges Almighty God as their law giver, and as 'crowns won by blood, by blood must be maintained,' I go emphatically, virtuously, and humanely for a THEOCRACY, where God and the people hold the power to conduct the affairs of men in righteousness. And where liberty, free trade, and sailor's rights, and the protection of life and property shall be maintained inviolate, for the benefit of ALL. To exalt mankind is nobly acting the part of a God; to degrade them, is meanly doing the drudgery of the devil. *Unitas, libertas, caritas—esto perpetua!*

With the highest sentiments of regard for all men, I am an advocate of unadulterated freedom. JOSEPH SMITH.

Nauvoo, Ill., April 15, 1844.

The following is the article above alluded to, which we copy from the Globe:—

A NEW ADVOCATE FOR A NATIONAL BANK.

We have cast our eyes hastily over General Smith's (Mormon Joe) 'Views of the Powers and Policy of the Government of the United States. Nauvoo, 1844." This illustrious individual "goes the whole figure' with Messrs. Clay, Webster, Sargeant, and the whig party in general, for a national bank. After this, who can doubt the propriety of such an institution? Here is Joe's plan for a "fiscal agent," which is quite as sensible, both in nature and object, as the famous fiscalities:

'For the accommodation of the people in every State and Territory, let Congress show their wisdom, by granting a national bank, with branches in each State and Territory, where the capital stock shall be held by the nation for the mother bank, and by the States and Territories for the branches; and whose officers and directors shall be elected yearly by the people, with wages at the rate of two dollars a day for services; which several banks shall never issue any more bills than the amount of capital stock in her vaults and the interest. The net gain of the mother bank shall be applied to the national revenue, and that of the branches to the States' and Territories' revenue. And the bills shall be par throughout the nation, which will mercifully cure that fatal disorder known in cities as *brokerage*, and leave the people's money in their own pockets.'

The prophet seems to be thorougly imbued with the whig financial doctrines. He wants a national bank for the 'accommodation of the people,' and to save the federal and State treasuries from *taxation*. In two respects, however, we think Joe's plan has decided advantages over those of Messrs. Clay and Webster. He sticks to the specie basis, dollar for dollar; and his plan is more economical, as the offices are to be elected by the people, 'with wages at the rate of two dollars per day." There is another recommendation, however, of this 'great financier' which, we fear, will somewhat embarrass the practical operation of his scheme. He tells the people:

"Petition your State legislatures to pardon every convict in the several penitentiaries; blessing them as they go, and saying to them, in the name of the Lord—'Go thy way and sin no more.'"

We fear that, if this humane recommendation be adopted, the 'specie basis' would [illegible] disappear from Joe's mother bank and [illegible] including that of Nauvoo, which would quickly show a "beggarly account of empty boxes."